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III.

Behold, the sower went forth to sow his seed !
 And one there was who met him in the way
 Distraught with hunger: weary night and day
 For seven long nights and days had grown his need
 Fasting perforce; for war and princely greed
 Had spoiled the lands, and all the fields were gray.
 He cried aloud: "O thou who sowest, stay
 Thy hand a little—give me corn, I plead!"

Then softly spake the sower: "Tempt me not.
 The corn within my hand is not mine own—
 It is the bread of multitudes unborn.

Yet, brother, thou shalt share the sower's lot,
 His crust, his prayers. O not by bread alone
 They live who for the ages sow the corn."

Mystic, Conn.

ARMENIA.

BY MRS. L. C. W.

Suggested by the departure of E. M. W. for Armenia.

Of bloody massacre and fever scourge,
 A bitter cry comes o'er the ocean's surge,—
 "Armenia!"

Christians have fallen murdered, everywhere;
 Defenceless ones are driven to despair;
 Outrage and death are in the air—
 Armenia!

Oh, friends, why stand ye still in this dead hour?
 Lies quivering beneath a heathen power

Armenia,
 And far and near for aid rings her appeal:
 "Oh ye who for your fellow Christians feel,
 Protect us from our foeman's heartless steel"—
 Armenia!

From lands blest with great peacefulness of light,
 Comes quick response to dissipate thy night,
 Armenia.

And those who would not touch the sword of war,
 Shall leave those never touched thus before,
 And hasten to relieve thy troubles sore,
 Armenia.

And bravely facing death or drear disease,
 Shall traverse swamp and mountain, o'er the seas,
 Armenia,
 To bring the help humanity demands.
 While those at home with upheld, clasped hands,
 Shall watch and pray, awaiting fresh commands,
 Armenia.

Oh, God, let not this cry ascend in vain,
 But look upon thy martyred people's pain,—
 Armenia.

How long, oh Lord, before this horror cease?
 How long before Thy hand will grant release
 From torture, and Thy followers breathe: "Peace,
 Armenia!"

Germantown, Pa.

COUNT TOLSTOI ON PATRIOTISM.

Count Tolstoi has written a characteristic letter to a correspondent in England on the dispute between the United States and Great Britain touching Venezuela. The letter has been published in the London *Chronicle*. The Count makes the request of his English correspondent for an opinion on the subject, the occasion for giving, in an emphatic way, his oft-repeated opinion of the absolute incompatibility of Christianity with the current notions and practices of patriotism. The letter is a long one and we have space for only a part of it, which speaks for itself:

"Obviously, to prevent war, we must not merely preach sermons and pray God for peace, nor adjure the English-speaking nations to keep the peace with each other in order that they may domineer over other nations, nor make double and triple alliances of nations with each other, nor intermarry princes and princesses of different nations; but we must destroy the cause of war. That cause is the desire for the exclusive welfare of one's own people; it is called patriotism. Therefore to destroy war, patriotism must be destroyed. But to destroy patriotism the conviction that it is an evil must first be established, and this is difficult to do. Tell the people that war is evil and they will laugh at you, for who does not know this? Tell them that patriotism is evil, and the majority will agree, but with some reserve. 'Yes there is an evil patriotism which is undesirable, but there is another and good patriotism, that which we hold.' But what this good patriotism is no one explains. If its character is unaggressiveness, as many say, nevertheless all patriotism, even if 'unaggressive' must remain 'retentive.' That is, people must wish to keep their former conquests. Now that nation does not exist which was established without conquest; and conquests can only be held by the means which effected them—namely violence, murder. But if patriotism cease to be even retentive, then it can only be the 'rehabilitative' patriotism of conquered, oppressed nations—of the Armenians, Poles, Czechs, Irish and so on. And this kind of patriotism is perhaps the very worst, because most embittered and most calling for violence.

Patriotism cannot be good. Why not as well say that selfishness is good? This proposition, indeed, might be more easily maintained, because selfishness is a natural instinct, born in man, whilst patriotism is an artificial feeling engrafted on him.

It will be said: 'Patriotism has united men in states, and is the bond of states.' But men have by now formed themselves into states; the process is accomplished; why then, should we still maintain the exclusive devotion to one's own state, when this produces terrible evils for all states and peoples? The same patriotism which produced states is now destroying them. If there were but one patriotism, say that of the English only, it would be possible to deem it unifying and beneficent; but when, as now, there is American patriotism, English, German, French, Russian, all opposed to each other, patriotism no longer unites but disunites. To say that patriotism was beneficent, unifying, when it flourished in Greece and Rome, and therefore it is still equally so, despite our 1800 years of Christianity, is as much as to say that because ploughing the field was good and useful before sowing, it is as much so now when the crop is rising.

It might be well, indeed, to maintain patriotism as a